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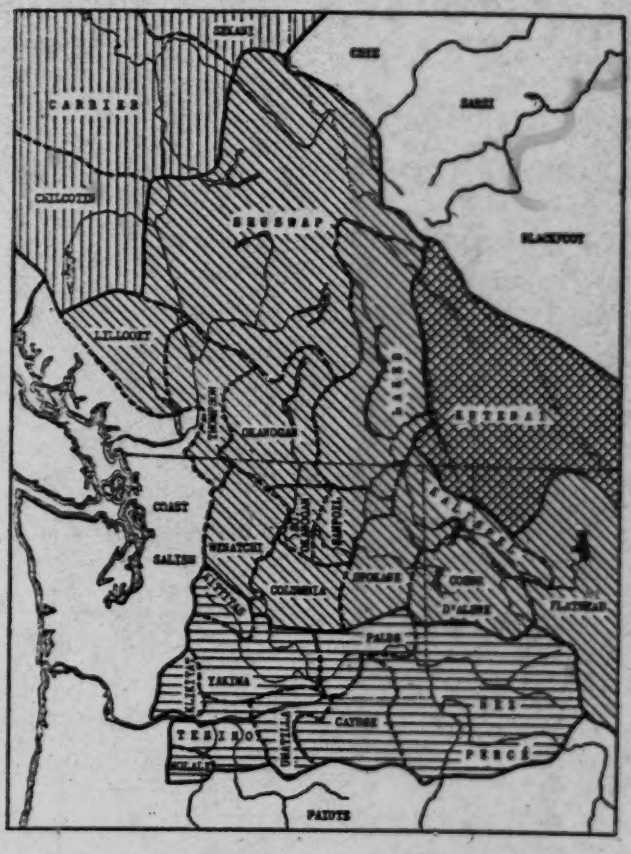

MAP 1. Linguistic stocks in the Plateau. *Horizontal hatching:* Sahaptin; *diagonal hatching:* Salish; *vertical hatching:* Athabascan; *cross hatching:* Kutenai.

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On the maps throughout this paper the solid lines indicate linguistic stock boundaries; the broken lines separate ethnic or tribal groups. A few groups, for which little or no information is available, are omitted. Thus in the northern part of the territory assigned to the Wenatchi are found the Chelan and Methow; in the eastern lobe of the territory including the Sanpoil are the Colville; to the east of the Yakima are the Wayampam; southwest of the Palus are the Walula. The specific locations of these groups may be found in Cline, *Southern Okanagon*, p. 85; Ray, *Village Locations*, maps; Ray and Others, *Tribal Distribution*, p. 386. In indicating distributions on the maps it has been assumed that the Chelan and Methow agree in culture with the Wenatchi, the Colville with the Sanpoil. We know this to be justified in general, but small corrections may be necessary in the future. The name Sanpoil is

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Plateau culture could hardly be more grossly misinterpreted. Proof of this is contained throughout the following pages. Spinden was led astray in two ways: first, he interpreted the heavy Plains overlay that he found among the Nez Percé as typical of the Plateau; secondly, he found few autochthonous ideas because he was doing pioneer work and his brief investigation failed to bring them to light.

The individuality of Plateau culture was first emphasized by Spier in his illuminating survey based upon Klamath customs.[2] Spier's task was specifically that of placing the Klamath in proper cultural setting; at the same time the Plateau was given its first general orientation. The data available to him were insufficient, however, to determine intra-areal relations. But in recent years the Plateau has been receiving a greater share of attention, with the result that no large portion remains entirely unknown.

An attempt is here made to describe the conditions under which the cultural diversity of the Plateau has developed; further, to picture the conceptual structures of various significant complexes in Plateau culture. Several fundamental complexes from the Plateau stock are examined, but no attempt is made to exhaust that stock. Social life receives a considerably greater share of attention than material culture. The former has proved more satisfactory for comparative study, partly because of the nature of the complexes, and partly in consequence of the quality of the available data. And possibly a bias of the author is reflected.

For the most part the structures examined are those within the Plateau since the objective is a picture of intra-areal relationships. But not infrequently the paths followed lead into adjacent areas, and sometimes into the problems of those areas.

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used throughout to designate both Sanpoil and Nespelem; the cultures are identical (Ray, *Sanpoil and Nespelem*).

The Sahaptin-Shoshonean boundary represents conditions prior to 1800. During the nineteenth century this boundary was situated somewhat farther south. This movement is discussed by Ray and Others, *Tribal Distribution*.

[2] Spier, *Klamath Ethnography*, pp. 224–325.

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For additional references to early material on the Plateau peoples, see entire source.